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Nature hath assigned
Two sovereign remedies for human grief;
Religion, sweetest, firmest, first, and best,
Strength to the weak, and to the wounded balm;
And strenuous action next.

—*Southey.*

Jaina Logic

BY

Prof. A. Chakravarti M.A., L.T.

UNDER this head we have to consider the following three points:—

1. Pramana
2. Naya
3. Saptabangi

Pramana and Naya refer to understanding. (*Pramananayairadigamaha*) Knowledge is through Pramana and Naya. Pramana refers to the apprehension of reality or valid knowledge. Naya refers to the different aspects of considering things. These are the two means of enriching knowledge. Saptabangi refers to the theory of predication which is peculiar to Jaina System.

Pramana is of two kinds, Pratyaksha Pramana and Paroksha Pramana,--Immediate Apprehension of reality and Mediate Apprehension of reality. Ordinarily the term Pratyaksha refers to sense perception. This ordinary meaning of the word is considered secondary and sub-ordinate by Jaina thinkers. They call

it *Vyavaharika Pratyaksha*. The real Pratyaksha is known as *paramartika pratyaksha* or that which is apprehended by Atma immediately and directly. According to this view sense perception is indirect and mediate, for the sensory object is apprehended by Atma only through the medium of sense organs.

Pramanas in general are five,—Mati, Sruti, Avadhi, Manahparyaya, and Kevala. These five are already explained in connection with cognition. * Of these Mati and Sruti are considered Paroksha Pramanas. The other three are considered to be Pratyaksha Pramanas. There is one interesting fact about these Pramanas. The standard of reality is distinctly experienced in its normal and super-normal aspects. The normal experience would be Mati Jnana; the super-normal experience would include Avadhi, Manahparyaya and Kevala. These four would constitute direct knowledge by the self, but our experience is also enriched by the testimony of others. Therefore the testimony of others transmitted through literature is also considered as one of the Pramanas. This is Sruta Jnana. This is not given the super eminent place which it has in the other Hindu systems of thought. The Vedas form the ultimate Pramana for the Brahmanical systems. Every other principle of knowledge is subordinated to the Vedic revelation which itself must be implicitly accepted. But the Jainas recognise Sruta Jnana as only one of the Pramanas and even then it is only subordinate. Direct and Immediate Apprehension is the ultimate standard of truth. The Pramanas are all distinctly human and they are not considered to be eternal. It is this humanistic element in the system that is specially interesting. Three of these five Pramanas have the possibility of being corrupted by adverse psychological conditions. Thus they will become misleading or corrupt Pramanas or Pramanabhasas. Thus Mati Jnana may become *Kumati*. This evidently refers to illusory and hallucinatory perceptions and erroneous inferences. Sruti may become *Kusruti*. This would be feeding ones intellect with fictitious philosophy and unreliable literature. False and misleading clairvoyance is the corrupt form of Avadhi which is technically called *Vibanga Jnana*; hence right pramanas would exclude these three corrupt forms of Kumati, Kusruti, and Vibanga. But in the case of the other two Pramanas there is

* Refer to my Essay on "Jaina Psychology" J. G. Vol. XV page 152.

no such possibility of falsification. Manahparyaya is the supernormal faculty acquired after great spiritual development and Kevala is the Ideal reached after complete emancipation. Hence in these two cases there is no chance of extraneous interference. The right forms of the former together with the latter two constitute the Pramanas.

From the short enumeration of the Pramanas given above it is clear that the Jaina doctrine of Pramanas is slightly different from that of the Hindu Systems in general. The Pramanas such as Pratyaksha, Anumana, Upamana, Sabdha, etc which are variously stated by the various systems of Hindu Philosophy are all comprehended by Mati Jnana and Sruta Jnana. Even in these two cases objective corroboration seems to be the most important criterion of the true Pramanas. In addition to these two normal sources of Knowledge they recognise the other three supernormal sources. Thus they recognised not merely the intellect but also the higher intuition which Bergson emphasises. Bergson is no doubt right in placing intuition over intellect. Intellect is the analytic process of understanding things. Hence it shares the artificial nature of the process of analysis. It is no doubt incapable of accounting for the vision of the artist or the poet. The Dæmon of Socrates and the Christ of St. Paul are quite beyond the pale of intellectual analysis. The Reality like the Proteus of ancient myth slips out from the grip of intellect but is quite evident to the supernormal intuition. The existence of such a supernormal faculty in man we have an inkling of, through the lifting of the veil by recent psychic research. The normal personality is but a fraction of the total personality which is more of the subconscious nature. It is the subconscious self that seems to be the storehouse of spiritual power and wisdom. One who has learnt to tap the resources of this hidden self becomes a genius in the field of art or morality. To him is given the open seasame to unlock the secrets of the universe. A philosophy of knowledge, therefore, must necessarily take cognisance of such a supernormal intuition.

But to recognise this is not to deprecate the intellect altogether. According to Bergson what is revealed by the intellect is quite untrustworthy. Such a summary condemnation of the intellect would be an unwarranted impeachment of modern Science. Intuition apotheosised at such a cost would be no more than a

philosophical fetich. A more reasonable attitude would be to recognise both the intellect and intuition as adequate means of apprehend -ing the nature of reality so long as they have corroboration by objective evidence. Rationalism which could not accomodate any supernormal faculty and mysticism which could not stand the glare of Reason, both are inadequate representations of the full nature of human personality whose powers are inexhaustible and whose depths are unfathomable. The Jaina doctrine of Pramanas is able to accomodate both from the lowest to the highest in the order of gradation.

Knowledge and the object of Knowledge

(*Jnana* and *Jneya.*)

The recognition of the distinction between the Pramanas and Pramanabasas implies an important philosophical principle—The existence of an objective reality which is beyond and beside knowledge. Knowledge is not the only form of reality. If that be the case Jaina philosophy would not be different from Advaita. Its whole philosophical claim as an independent system of thought rests on the admission of the independent existence of the objective universe besides consciousness. The world of objective reality is apprehended by perception or *darsana* and understood by intellect or *Jnana* which two are but the manifestations of *chetana* the intrinsic nature of the soul. Nowhere in the Jaina system is it even casually implied that the object of Knowledge is in any way modified or interfered with by the process of Knowing. In order that Darsana may reveal the form and Jnana discover the nature there must be an object postulated, an object which is logically prior to the intellectual process. This postulating of an independent object of Knowledge should not be interpreted to imply the passivity of the intellect. The continuous activity of the Jiva or soul is the central doctrine of Jaina thought. Hence the intellect is an active manifestation of consciousness but this activity has the power of revealing its own nature as well as non-chetana objects beyond. Thus the term Jneya or the object of Knowledge includes both the self and the non-self, mental facts as well as physical facts. The example of a light is very often brought in to illustrate the nature of Knowledge. Just as light reveals itself as well as other objects which are illuminated so also Jnana reveals the tattvas both Jiva and Ajiva. Hence it would be quite

inconsistent to interpret the relation between Jnana and Jneya Knowledge and its object in any other way that would make both inseparable elements of any higher unity. No doubt as far as Jiva or soul is concerned the relation between Jnana and Jneya is very intimate. The soul is Jnani the possessor of Jnana or knowledge. There can be no Jiva without Jnana for without it he would be achetana and indistinguishable from other ajiva dravyas; and there could be no knowledge without Jiva for being foundationless and off its moorings from life it will cease to have connection even with consciousness. Thus Jnana and Jnani, knowledge and self are absolutely inseparable though distinguishable by name. But this very name Jnani may also become Jneya-padartha the object of knowledge to his own Jnana. Then Jnani, Jnana and Jneya, the self, knowledge, and the self as object of knowledge all become different aspects of a single concrete unity.

But Knowledge or Jnana is also related to ajiva padarthas that is, physical objects can also be Jneya padarthas. When physical objects are the objects of Knowledge the relation of Knowledge to its object is not the same as in the previous case that between Knowledge and self as object of Knowledge. Jnana is distinctly alien to ajiva padarthas though these become as Jneya related to Jnana or Knowledge. The function of Jnana or knowledge here is to reveal the ajiva padarthas in their true nature as achetana or physical. How could chetana reveal the nature of achetana things? This question is rejected as unreasonable for the simple reason that it is unanswerable for the question means why Jnana should have its Jnana nature. That Jnana though alien to the nature of physical objects—these latter being achetana can still be related to them and reveal their nature to Jnani or the knowing self—is taken as the fundamental postulate of Jaina Epistemology.

Thus the close study of the philosophical foundation of Jaina Epistemology reveals the following two facts.

(1) The relation between knowledge and its objects, Jnana and Jneya as far as ajiva padarthas are concerned is purely one of external relation.

(2) As a corollary of the first we have the independent existence of Jneya padarthas or objects of knowledge, of course with the exception of self, which has an internal relation to Jnana or Knowledge.

The distinction between internal relation and external relation requires explanation. The Russell-Bradley controversy as to the nature of relations is an interesting though an intricate topic of modern philosophy. But here we cannot deal with it in detail. It is enough to indicate what the terms mean. Bradley-Bosanquet school of modern idealism following the traditions of Hegel assume that all relations are grounded in the nature of the terms related. That is, the terms apart from the relations and the relation apart from the terms will not be the same. A and B having a relation R cannot be the same A and B if they cease to have that relation R. Change or cessation of a particular relation will lead to change or the nullification of the terms so related. A blind faith in this metaphysical doctrine has constrained the Hegelian Idealist to subscribe to many an absurd doctrine. The terms related to one another since their nature is tyrannically controlled by this relation are to be interpreted as members or elements of a higher organic unity. The members of a family therefore are the elements of the unity of family. Society itself is an organic unity like plant or an animal body having as its elements the different human personalities who constitute the society. Nay, even the whole universe is conceived as an organic unity or system having as its members both things and persons. The logical re ult of this doctrine is the complete subordination of human personality, to this fetish of a higher unity beside which there is nothing real. Every thing is degraded to the level of appearance and unreality. The political and moral consequences of such a metaphysical doctrine need not be portrayed in detail. It is enough to say that the catastrophe which destroyed the European civilisation is the necessary consequence of the culture and social organisation inspired by the philosophy of the Absolute.

But we have a healthy change introduced into modern thought by the invaluable contributions from B. Russell. He the upholder of the opposite doctrine of external relations sufficiently exposed the inadequacy and the falsity of the rival doctrine. According to him two terms A and B may have a relation R and yet the nature of the terms may not be affected by the change of the relations. To exhibit the truth of the controversy we may cite the following illustration which is very useful to the reader though crude. You may have for example a chair by the side of a table,

The two are in a certain spatial relation: say the chair is to the south of the table. If the relation is changed, (*i.e.*) if the chair is placed to the north of the table then according to the doctrine of internal relations both the terms the chair and the table must undergo change in their nature because of a change in the relations. This seems absurd to the unsophisticated observer. In this case he knows fully well that there is no change in the things themselves except the change of position. To persist in the belief that the things do change in consequence of the change of position is merely to surrender ones own reason to the false gods of philosophy. Russell holding the doctrine of external relations maintains that the things do not change their nature inspite of the change of position. This has an important and refreshing consequence. You may have a society of human beings without degrading the personalities to fractions of a unity or to appearance of a reality. And the one consequence that is relevent to us in this connection is that the relation of Knowledge to its object need not amount to the postulating of a higher unity of which these two are aspects. If that were the case this alleged higher unity must have as its members both persons and things chetana and achetana dravyas. The fundamental doctrine of Jainism like that of the Sankhya is the distinction and the alienability between Jiva and ajiva.

This short digression into modern European thought we had for the following reason. The Authors of an "Epitome of Jainism" in trying to expound the doctrine of Syadvada attempt to make out that Jainism is a bold Idealistic interpretation of the universe as a set-off against the Realistic method. We are not going to quarrel about a name. Jainism may be characterised idealistic or realistic according to ones own tastes so long as the terms are clearly defined. But what we are concerned with is just the exposition of the Doctrine of Syadvada. Speaking of the ordinary way of thinking of ajivas, the authors say,

"They are continually betraying the phenomenal changes when brought into relation with other existences around them. How, then, can we think of them as individual things in spite of the changes? The answer often unhesitatingly forwarded by philosophers is that we can combine diversity with unity in our conception of things by thinking them as individual entities each endowed with manifold

qualites. They are substauces according to philosophers, which possess various properties such as extension, solidity, weight, colour etc. Or they are substances or subjects to whom belong the capacities of sensation, feeling and perception etc., But a careful observation will show that such a device obviously fails to give us any real apprehension of existence—even though it may be the simplest individual existence; because in trying to give unity to a member of unconnected determinations by asribing them to a common substance what we really do is to add to these determinations another determination, equally isolated and unconnected with the rest. Take away the other determinations; what will be left of your substance? It is impossible to explain the known by the unknown. So to apprehend the real unity of different qualities or to put in other words, to think them as one, what mind demands is, that we should think or have a rational notion of the relation of each to each and that we should discern how the existence of any one involves the existence of all the rest and how all are so connected with this particular quality would not exist except in and through the whole to which it belongs. To catch hold of such substance and not *substratum* as Locke had meant we must discern the principle from which this manifoldness of parts and properties necessarily arises and which has its very existence and being in them and linking together in thought differences which spring out of it. Such unity of substance is really a *unity in difference* which manifests itself and realises in these differences.

" In the realm of mind or in the spiritual life of conscious beings also, there are undoubtedly intinite multiplicity and diversity, but we must not overlook the fact that it is a multiplicity or diversity which is no longer of parts divided from each other but each of which exists and can be conceived of by itself in isolation or segregation from the rest or in purely external relations to them. Here on the contrary, the multiplicity or diversity is that of parts or elements, each of which exists in and through the rest and has its individual being and significance only in its relation to the rest or each of which can be known only when it is seen in a sense to be the rest. We cannot, for example, take the combination of two external independent things in space and employ it as a representation of the relation of mind and its objects,

for though thought be distinguishable from the object, it is not divisible from it. *The thinker and the object thought of are nothing apart from each other. They are twain and yet one. The object is only object for the subject, the subject for the object. They have no meaning or existence taken individually and in their union they are not two separate things stuck together but two that have lost or dissolved their duality in a higher unity.**" ("*An Epitome of Jainism*" *page* 106-109.)

The subject and the object merging into a higher unity sounds more like idealistic rhetoric than philosophical logic. Here we have an echo of Bradley and Bosanquet. The anthors have drunk deep of Hegel but they have not discerned what is living and which is dead in Hegel. No doubt the Jaina Conception of Dravya is closely allied to the Hegelian dialectic but the Jaina metaphysics does not contemplate the Hegelian Absolute. The authors who do not spare the Indian Absolutist, Sankara, for his misunderstanding of Syadvada do not hesitate to make obeisance to his western counterpart. This inconsistency is quite glaring and the misrepresentation of Jaina doctrine is all the more surprising as it apparently proceeds from a Jaina writer. A more careful study of his own System and a little less of that hypnotic illusion by and the blind adoration to the German Idealism would have enabled our author to see that the System he expounds is a bold and masterly refutation of the philosophical Absolutism of ancient India.

(*To be continued.*)

Soul.

BY

U. D. Barodia, B. A.

(*Continued from page* 31.)

Every embodied soul has three bodies, the physical, the astral and the karmana. The first is discarded at the time of death but the last two always envelope the soul wherever it goes. They too, dissolve at the time of Nirvana. The soul pervades and

* The Italics are ours.

permeates all these three bodies and its pradeshas go out of it during life time at times only. These pradeshas, though wrapped up and sullied by the material impurities, are rotating and revolving round their centre and their currents may be perhaps likened to the convection currents of water molecules in boiling water. During this motion, they carry with them all the fine and foul matter, called Karmic matter embedded or bound up with them. The speed with which they circulate depends upon various factors viz, intensity and density of thoughts, passions etc. Our body contains many cavities or air-spaces which occupy one-third part of the body. The Atmic units are found in the remaining two-thirds of the body. The soul never leaves the body even at night time as some spiritualists think. The Karmic bonds of every Atmic unit are of the same nature, but they are totally different from those of any other soul as Karmas of no two souls are similar. Whenever the Atmic units are stretched or strained and burst out of or contract inside the physical body during lifetime, there is the experience of pleasure or pain. There is pain to the newly born child when the umbilical cord is cut off and the cut part mutilated instead of its being buried underground. During the circulatory motion of the soul-units, the pradeshas which pervaded the eye do the function of the feet when they go to and pervade the feet. In short every soul-unit can take up any function of the body whenever it is so necessary, Such is the wonderful adaptability of Atmic units that if one sense-organ is rendered defective by diseases or accident other organs become subsequently so developed that they help and fill up the gap to a very great extent. This adaptability is the material result of the self activity. In the heart and the brain, the soul units are in a greater number and it is told that there are eight pradeshas of the soul which are more shining and unobstructed than all others.

As the Atmic units rise and fall they come into contact with the outside world which is full of Karmic matter. This very contact produce friction and this friction results in the production of some sort of sticky subtle fluid called Rasa. Because of this Rasa, new matter drawn by the soul's impellent forces, is tied to and assimilated with the already existing Karmas. This process of intaking new matter is called Bandha or Bondage. As a magnet attracts only iron-filings from amongst the particles

of a mixture of all sorts of metallic filings, so every individual soul attracts only that Karmic matter which it needs as the result of old and new passions or lower natures viz. attachment, hatred etc.

When a man having applied oil to his body goes to a mill-district, many sooty particles would sink into the oily ground and stick to the body if no soap and water are used to remove them. If no means are taken to get rid of these foreign particles, he will have to wait till the oil is dried up or decomposed and the soot falls off naturally. In the same way, we should take means of removing these alien Karmic matter if we so desire, otherwise it will take immeasurably long time for the Karmas to wear off naturally and yet it is doubtful whether all of them will be entirely removed by the natural process without self-exertion or the application of self-activity. This application of self-activity follows self-realisation and self-knowledge as art follows science.

To be brief, self-realisation, self-knowledge, and self-exertion all these three together make up and pave the path to Perfect Peace and Independence. This is the nucleus of the Teachings of the Masters. They proclaim to the world that if you realise your soul, you know it and your knowledge about it will guide you to use the soul-forces in the right way to refine the soul-nature and when you know Soul you know each and all.

A few of the modern thinkers say that the final stage of soul after Nirvana which is called Moksha is unworthy of our aspirations as the full activity is unused and unapplied for the benefit of other lives during it and that there is not that exhalted happiness so much exaggerated by us.

Now that, the Karmic obstruction of the refulgent powers of the Soul having been established and that obstruction having been found to be the true cause of the Soul's limitations, restrictions and weakness, freedom from such obstruction, and attainment of one's powers must give the soul happiness or blissfulness which is the true nature of the soul which cannot be gauged by our standards of pleasure and pain. Our standards can apply to where there is combination of soul with non-soul but when the soul is liberated from the shackles of Karmas etc (non-soul), its blissfulness is unimaginable. Freedom from all wordly ties and

restrictions, freedom from all bodies coarse as well as fine, effected by ourself is the highest Ideal notunworthy of a rational being; for in these freedom consists permanent and everlasting happiness which no other freedom can ever give. If that freedom even depends upon the will of God it is still dependent and not so equally pleasant. Directly a small cut is made in the finger or a pin thrust into the body or some blow or bodily trouble received, unexpectedly most of the *Atmic* units are contracted at the spot to mourn the injury to the body; such is the infatuation or Moha. The soul feels that it is attacked or insulted and is worried at the time and the feeling of pain follows. Some clothes, a few ornaments and the desired objects of the senses bring us feelings of pleasure; but such feelings are fleeting. The material world changes every moment and such feelings also change with it. To be relieved of such evanescent changes in exchange of everlasting happiness and that, too, caused by and dependent on ourselves is of course the the highest aim worthy of our attention.

Before Nirvana, our Masters do use their powers of mind, word and speech for the benefit of the people and other lives but after Nirvana, there is no material medium for the pure soul to work through and hence all freed souls or Muktas enjoy their own natures and shine collectively at the top of the Universe. This collection of all freed souls is the real God-head to be worshipped, concentrated upon or used as means to awaken our own defiled souls to their proper spheres.

To conclude :—

Soul exists. Souls are infinite in number. Non-soul is a reality. Every soul has been enslaved by non-soul owing to self-forgetfulness and its consequent identification with non-soul. Chief properties or natures of every soul are activity or wakefullness, and knowledge or consciousness. All souls are eternal and individual entities. Through bondage, these natures are more or less obstructed. Still however, every embodied soul is able to free itself if it so wills. Owing to that mysterious combination of soul and non-soul novel properties evolve and they are elasticity and adaptability. In the free state, every soul has unlimited knowledge and unlimited activity. The unfoldment of these true natures of the soul gives the soul real happiness and full freedom is accompanied by complete bliss. It has no form. It is neither

high nor low in the freed condition. Brother Reader! If these powers of soul, full consciousness, full activity and full blissfulness are at all alluring and worth having, will you not try to have them? Your looking within and attempting to realise your real natures and the present limitations will doubtless be amply rewarded.

"Heart of Jainism"

(A Review)

BY

J. L. Jaini.

(*Continued from page* 38.)

P. 106. *Dharma.*—It is no slur upon, it is rather credit to, the great scholarship of Drs. Jacobi and Bhandarkar, of Prof. A. Gnerinot of Paris also, that they have dropped their translations of Dharma and Adharma into Merit and Demerit, as entirely wrong. The correct translation is the principles or media of Motion and Rest, see *Outlines of Jainism* p-13, 14, 22—24.

It is amusing that "the Jainas declare that they......were cognisant of the law of grvity long before Sir Isaac Newton"—These childish matters mar a book on a serious subject. Where has any Jaina book or responsible Jaina scholar made the claim? Of course they know that soul attracts matter and matter attracts matter. But the law of gravity as such is not found in the existing Jaina books.

P. 107. "*A hidden power* gives the sugar room to melt,"—Is this sober language? Does it represent Jainism? Space gives the sugar room to melt. Space is the most open of all the six Substances (Dravyas). It is never called a "hidden power" in Jainism. These phrases are unnecessarily misrepresentative and are certainly not scholarly.

P. 109. "Eight kinds of touch".-"Wet or dry." The usual two mentioned in Jaina books are soft and hard, *Komala* or *Kathora*, and never wet or dry".

"Karma *arises out* of Pudgala"—Karma is pudgala.

P. 110, " Punya "—I think it means Dana or Charity here. *Dana* and not Punya is the usual word from the kinds given by the author i. e. food, drink, clothes, house, bed etc. Punya in Ahara punya is different from punya as a Padartha.

The footnote is wrong. The Digambaras do not include Punya under Asrava. Asrava is one of the 7 Tattvas. Punya and Papa added to the 7, make the 9 Categories or Padarthas. How can Asrava include Punya then ?

P. 111. *Mana Punya.*—It is *Abhaya Dana* or the gift of fearlessness. Of all miseries in the world, nothing is so demoralising as *fear*. To remove this from the mind of our fellow beings, is an act of great merit. " Thinking and wishing well " is a wrong paraphrase of abhaya dana.

P. 112. Footnote 1.—I do not grasp the significance of Jainas reading and loving the *Bhagavad gita.* So they do Shakespeare, Keats and the Bible !

P. 113. A minor god is higher than an ordinary man.—This is so from the point of view of enjoyments etc. Otherwise no one but a man can attain liberation and so the human condition is the highest of all mundane conditions.

Footnote 1. Siddhas are not on the world, and so take no interest in anything earthly. Besides they have destroyed Passion and Desire of all kinds.

P. 114. *Taijasa Sarira* is not " heat in one's body ." This translation is wrong. " Electric body is the nearest equivalent. For details the bigger Jaina books must be consulted.

" Tejolesya is inherent in such a body, and so is the power of producing magic fire "—From the Jaina point of view this statement is without sense.

Karmana Sarira—"The very possession of this body is owing to punya"—This is absolutely wrong. Every soul at all times in mundane existence has this body. How can it be caused by punya? The author has not understood Jainism.

" The fruit of punya ensures one's being neither far fat nor too lean"—Agurulaghu nama Karma is not rightly represented by the words quoted.

" Makes one so powerful (Paraghata nama karma " This is quite wrong. Paraghata sub-class of body-making Karma determines the possession of a limb or part of body, by which it can destroy others e.g. the.claws of a lion, the horns, of a stag, the sting of a scorpion, the horn of a rhinoceros etc. etc.

Uchchhvasa namakarma is also wrongly described. By this karma respiration arises. It may be good or bad.

Atapa and Anusna (or Udyota) are respectively represented by ordinary warm light like that of the sun, and phosphorescence like that of fireflies etc.

P. 115. " Paryapti nama karma, one will be perfect in that class."—This is wrong. The true meaning has been given above.........

Sthira—is steady circulation of blood, bile et. The author is wrong in describing it as giving " strong and well-set limbs, fine teeth and a well-knit frame " These are the results of some others of the 148 sub-classes of karma.

Pratyeka—" Underground roots take in troops of tenement lodgers."—Is it a joke or satire ? What does the author mean and what can the reader understand by this phraseology, reminiscent of music Hall Jocularity? In vain Jainism taught the author that hasya, laughter or joking is a minor passion and a sub-class of the Mohaniya Karma, which infatuates, intoxicates or deludes the soul from following Right Belief and Right Conduct!

P. 116. Papa. Jaina idea of sin is called " ceremonial" as compared with the western which is " moral. " I do not know the exact distinction meant here. If arrogant prejudice is at the basis of this, then Christ's sermon on the mount is not understood in the West. In Jainism all sin is wrong whether it is secret or aggressive, gross or light. And any departure, the slightest from Right Belief, Right Knowledge or Right Conduct, is condemned. This is Papa or demerit or sin according to Jainism. Perhaps the author means the distinction made in the interpretation of "the Epistle to the Hebrews " which deals with the ceremonial sanctification by sacrifices etc., as distinguished from the other and genuine Epistles of Paul, which are concerned with the moral law and its requirements. If so, she must know the futility of importing such a foreign and technical distinction into Jainism, from a comparative point of

view. Otherwise to me personally the Christian and the Jaina ideas of sin seem to be the same ultimately, namely, a deviation from Right Faith, Right Knowledge and Right Conduct.

Ahimsa Dharma.—Ahimsa does not mean only non-killing. For its full import, I refer the author to 'Purusartha Siddhyupaya'.

P. 117. Footnote 1.—"Stultification" is the author's pet term for describing Jainism. What can poor, misrepresented Jainism answer, but say Christ-like: " Thou sayest. "

The middle paragraph is grossly wrong. No monk or any one can ever be " given the privilege of killing his murderer without sinning against Ahimsa."

(To be continued.)

Mine And Not Mine.

The great king Janaka was Raja Yogi. He was wise and beneficent in his administration, kind and just to his subjects, and of great service to the learned. His court was oftentimes visited by Rishis, and sages did not hesitate to receive instructions from him on intricate questions of metaphysics. Illustrious in every way, Janaka's name was known in every corner of Áryavarta. On one occasion a Brahmin had committed some serious offence, and was brought up before Janaka. The offence was proved, and the king, in consideration of the offender being a Brahmana, ordered him to quit his dominions instantly. The Brahmin said he was perfectly ready to obey his orders, but only wished to know what were the limits of his dominions in order that he might get beyond them, and live, in the province of another sovereign. The question was no doubt to all appearance simple, but it really staggered the wise king. A few moments passed by, and Janaka was found deeply sighing. He was evidently plunged in thought and could not easily utter a word in reply. At length, however, like a true Kshatriya, regaining his courage, he turned to the Brahmin and confessed he could not say which was his dominion. In his mind he searched through the whole earth and was not able to fix on any portion of it as his dominion. The kingdom of Mithila, over which he ruled did not belong to him nor even his own children. Thus revolving he became gloomy for a

while, but in an instant the cloud passed away and high intelligence soon beamed in his looks. He next explained himself to the Brahmin and showed how he thought he had either no dominion belonging to himself or that everything was subject to him. Similarly he fancied either that his own physical body was not his or that the whole of the earth belonged to him. Arriving at such conclusions, King Janaka told the Brahmin he was at perfect liberty to live any where he chose and left him to himself. Janaka's argument was, "In all the affairs of this world I find prosperity and adversity having an end. So I cannot say that what seems mine to-day will be so to-morrow. I must thus get rid of the idea of *mineness*. Again in another sense all the earth is mine." The Brahmin was delighted at hearing all this, and told Janaka that he was no other than Dharma himself, come there that day for examining him. He blessed Janaka and departed.

Jainas and Politics,

Politics in its highest form has two broad aspects :

1. International, &
2. National.

International, Politics.

International Politics is only in the making. The efforts of the various Conventions and Conferences in Europe of the so-called family of Nations evolved the idea of the "balance of power," and in the antediluvian ages i.e., in the first decade of our present century, the Hague Conferences and the other cognate movements showed the feeling of the most powerful nations towards International morality. For Law does not reach these matters. "International Law," it is truly said, "is the vanishing point of Jurisprudence." The goal of International Politics is to eliminate the grosser forms of those abuses of power which obstruct the advancement and happiness of humanity as a whole. To a certain extent the much—criticised and incompletely understood League of Nations has this ambition. But its activity is naturally limited and its vision very much thick-sighted. The monster of materialism has got such a grip of the world in the form of Mars and Mammon that men have so far forgotten their reality that they sub-consciously believe themselves to be mere machines instead of souls. After all, every human institution, whether it is Religion, Politics, Arts or Ethics,

is ultimately dependent upon Ideas and the extent to which they prevail on the globe. Now the predominant Idea of to-day is a half-conscious denial of soul itself and a whole-hearted, concentrated pursuit of money and of money's worth. According to Jainism this is entriely wrong. It is a dangerously perverse view of Truth. The thing that is best and lasting is the Soul, clean life, beautiful emotions, selfless beneficent action. Money is dead matter; intrinsically diamond and dust are the same. An unprincipled pursuit of this is not right. There is no glory in the acquisition of it. The best pursuit in life is the pursuit of Soul-power, Soul-purity. Any World-Institution can flourish and will flourish only when this first rock-basis of society is recognised. How can humanity advance, unless men know themselves to be men, and not merely glorified beasts. "The ape and tiger" in us is more powerful than our advance-guard of Europeans and Americans give it credit for. This is to be seen and suppressed; then alone all path of World-Progress will be clear and practicable. The War brought a rude awakening; but I fear most of us did not learn its grim lesson, and those few who did are already forgetting it. Love, Trust, True Brotherliness as distinct from lip-professions have to sink into the heart of all men and women and have to become instincts in the guidance of our daily lives, before a true advance of mankind can take place. The Jainas have a clear duty before them. Their philosophy gives them the most lucid, definite, categoric, and un-misunderstandable account of the human soul and of its defects due to the Passions. It is theirs to know this and publish it to the world in all languages, and all strata ot Society. The Jainas are also taught the duty and discipline of curbing and ultimately suppressing and destroying all these Passions. It is again *their* debt to humanity to exhibit this discipline by precept and example, so that where there is vice, ignorance, weakness and dirt now, there should blossom the sweet flowers of Pure life, enlightenment, power and cleanliness. Thus alone Jainism can be a great guide to all and the Jainas discharge their duty to International Politics.

National Politics.

As to National Politics, as a political entity our mother, India, is barely born. It has been only conceived recently. The throes of its birth are still ahead. The present stir is merely a muffled signal of the first Kalyanaka of a nation's conception.

In the assembly of the World India takes a very back seat. A better position is to be won by her, by the daily conduct of her sons and daughters at home and abroad. Mere talk, written or spoken—will not do. Action and reputation are necessary. People ought to know how *an Indian* will act in certain circumstances and the mode ot this action must excite admiration and a desire to imitate. This consummation is very much far-off yet. The Jainas also are men and *Iudians.* Let them cultivate this national trait, by adopting Truth, magnanimity, true generosity, and selfless Beneficence as the prominent points in their character.

In our own country, there are two very deep-rooted elements of dissension :

1. Creed &
2. Caste.

Creed.

There are any number of religions in India. Their subdivisions are legion. But a few are prominent. Hinduism, Mahomedanism and Christianity are prominent : Hinduism because of the vast number of its adherents ; Mahomedanism because still of the military and ruling traditions of its followers ; and Christianity because it is professed by the British. Sikhism is tolerated because the Sikhs served well in the Punjab and elsewhere. Jainism is tolerated because the Jainas are a very wealthy community, and are found in all important towns and everywhere in an unignorable position in society—where wealth is considered. Buddhists, Parsis, and others are in a minority, although Parsis are a regular diamond from the point of view of education, wealth and their successful imitation of the mode of living and code of morality of both the East and the West. All religions tell us something about God and Soul and teach us how to purify our Soul and bring it nearer to God. Thus they ought to be one. In their most *important* teachings they *are one* ; e.g., in commanding non-killing, non-stealing, non-lying, non-adultery, non-greed etc. But in their *distinctive* teachings they *necessarily differ.* Thus we may note two things. A good Christian is mostly a good Jaina, Hindu or Mahomedan etc ; and vice versa ; and when followers of different religions talk about the degradation and vices of the world, they all voice the same sentiments. The second thing is that there is nothing more potent than fanaticism, and this has taken more

lives than any wars of greed or glory. Thus alas! the perverse service of God has been worse than evil devotion to Satan.

Now tolerance of all religions is as necessary as it is difficult. Even the leaders profess it in public; but in their talks behind the curtain and still more in the naked privacy of their minds they hold a narrow bias for the creed of their birth. When the responsible leaders find it difficult, what can you expect from the hydra-headed masses? I do not say it is insoluble but I fear it is very very difficult of solution.

To apply it to Jainas. Our troubles in Gwalior State, at Sonagir Hill in Datia Raj, and our conflict with a Hindu leader of the eminence, of the Hon. Mr. G. S. Khaparde over our sacred place, of which he claims to be the landlord—are recent examples which have caused us anxiety and pain. May I call the attention, atleast of the Hon. Mr. G. S. Khaparde, to take a more brotherly view of the claims of his Jaina admirers and brothers.*

To me one practical way of training the masses to learn this Toleration of all religions is this.

1. All religious holidays in India should be holidays for all; and all people should celebrate the outer festivities of all creeds, leaving only the ritual of each for the followers of every separate religion.

2. The State should give no aid or encouragement of any kind to any particular religion; but if so desired, it should help to manage endowments or sacred places of any community.

3. India is an agricultural country and does most of its agriculture by bullocks. Milk and butter and *ghee* are almost disappearing. Preservation of cows and bullocks is a national necessity. Hindus are predominate in India: they are all against eating or even killing cows. India is a very hot country and beef as food is unsuitable to it. Most of our Mahomedan and Christian brethren also do not depend upon beef as an essential part of their diet. Jainas allow killing of no animals and base their avoidance of meat food on this ground alone. For a Jaina all dead meat, of cow or sheep or pig, is exactly alike. I make it clear to show that

* Messrs. Khaparde and Tilak have been the first Indian leaders to grace the platform of the Jaina Political Conference and to encourage their Jaina brethren to come out in Politics.

my suggestion which follows is on Nationalist grounds and is quite practicable. My third suggestion is this that all Indians should unite in resolving in their Conferences and Congresses and Leagues and Associations and in the press to avoid the killing of cows, and to ask the Government to forbid the slaughter or export of cows and bullocks and buffaloes for any purpose whatsoever. This entails the smallest possible sacrifice on the part of an infinitesimal portion of our Indian brethren—i.e., only those who *sometimes* eat dead cows or bullocks and perhaps buffaloes also. The practical patriotic advantages of this will be:

i. Very soon our agriculture will have ample animals to tend it.

ii. The shortage of milk, butter and *ghee* will be remedied, and the threatened famine of these nourishing articles of food of all non-meat-eaters and meat-eating Mahomedans and Christians and Hindus also will be averted.

iii. All unnecessary quarrels on religious occasions such as Id. etc., will disappear.

iv. Hindus will feel grateful to their non-Hindu brethren, and this preservation of cows will be felt as a pledge of *real* unity between Hindus and Mahomedans.

v. All Indians will learn a lesson in *mass* toleration of different religions.

True unity in any country or community is a mere myth so long as interdining and inter-marriage are forbidden. In India these pertain more to Caste which is considered below but here also I want to say that no *religion* should stand in the way of free interdining and intermarrying among all Indians. It should be possible for one Indian household to represent all the Indian creeds, without any shyness, odium or ostracism—social or political. Religion is a matter of free faith. All belief must be free. The question of interdining has only one limitation: a non-meat-eater will find it inconvenient to eat with a meat-eater. This is rational and logical. But it is pushed to an illogical degree in two ways. 1. If the table and kitchen are wholly non-meat, then there should be no objection ordinarily to interdining. I say *ordinarily*, for I am aware of some super-spiritual persons, whose fine souls may be corrupted by any contact with souls at a lower stage; but

these are very few and far between, and never disturb the daily practices of the masses of any creed. 2. Many Hindus take all meat, except beef; and they take their food at Hotels and Refreshment rooms etc. cooked by our Mahomedan brethren. Some Brahmins also take meat and yet most Jainas will take food cooked by these Brahmins or in utensils cleansed by a meat-eating kitchen servant, and yet they object to free interdining. This shows only a mockery for indifference to our real rules of conduct. Rules of society must be such as can be followed by all men and women on all occasions of social intercourse, travelling, trade, &c., &c. If society is strong enough, enforce them rigidly. If they cannot be enforced, in my humble opinion, they ought to be relaxed.

Therefore, in a general way I think, it will be for real national solidarity and progress, if Indians generally remove Religion as a barrier to interdining and inter-marriage.

For all the above 4 suggestions mere outward conformity will be insufficient. All these things must be done with a real feeling of love for all our Indian brethren and with a view not to cajole or flatter them for a short time or to hoodwink them temporarily for the ultimate triumph of our own particular creed; but genuinely with the sole aim of sympathising and co-operating with our brethren, so that Indians should fuse into one long solid Himalaya of a nation of men and women with adamantine character and ideals pure and lofty like Mt. Everest for all humanity. Thus alone we Jainas can perform our duty to our country and to the world.

Caste.

The other element of anticohesion in our country is Caste. Originally it was *varna*,—merely a colour distinction, the fair Aryans looking down upon the darker children of the soil. The disdainful treatment of these by the descendants of the Aryan-conquerors is recorded in the Brahman books. A India could not read or even hear the sacred books read on penalty of having his tongue cut or molten lead poured into his ears. Religious fanaticism could go no further. The seeds sown then are being reaped as a miserable crop by the remote descendants of these legislators in their own homes and also abroad in South Africa etc., where the white people are paying the

Indians back almost in the coin of their forefathers. This colour distinction was re-enforced by classes and occupation distinctions which are common to all societies. The only difference is that elsewhere these distinctions remained flexible. Only in unfortunate India they became frozen into more than steel water tight social compartments. This is the caste-tyranny which has so far made it impossible for a law-abiding, frugal, simple, spiritual people like Indian to form into one nation. Fortunately it is visibly crumbling all over India. But still we do not have the courage to see it or say so. . But the fact is that if we leave a poisonous plant to decompose and disappear merely by natural processes, it will take a long time. So the wise house-holder takes the plant up by the root and simply casts it out on the dung heap. This is what the nation, if it wants to be a really living united nation, will surely do. Then alone the ghastly and soul-harrowing spectacle of baby-widows, &c., will be washed off from the fair face of our country, and we shall be able to hold up our heads before all the other peoples of the world, learning from them many things and also teaching them those which are enshrined as her peculiar secrets in the holy bosom of Mother India only.

The duty of Jainas in this direction is to discard all their caste and sub-caste distinctions and fuse themselves into one Jaina Community, bound by a common creed, and into one national People bound by the interests of a common country and pride in one pure and high national character.

J. L. Jaini.

FYZABAD.
23-2-20.

Notes and News,

Our readers will be glad to know that *the Jaina Gazette* will henceforth give something on Politics every month. Mr. J.L. Jaini has been ill for a long time and still is very weak. We cannot expect him to do all. He has set the ball rolling. We hope that our more energetic and experienced brethren will give their attention to this and guide the small but steady boat of Jainism on to the ocean of Nationalism, where the whole fleet is out, so that the Jainas alone may not be left on the barren rocks of desertion and ignorance.

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We hope that our readers are already aware of the release of our dear Pandit Arjun Lal Sethiji from his long imprisonment. The last week of the first month of this year brought peace and joy to many a family in India. Our Panditji who was rotting in Jail from March 1914 was at last considered harmless under the Royal Amnesty and was set free on the 24th of January at Vellore. On the 28th he arrived at Seoni and he is now said to be staying at Wardha. He is reported to be unhealthy, physically and mentally.

During his long incarceration for over 70 months clouds of sorrow, anxiety and despondency dimmed the sunshine of not only his household but also of his friends both Jain and non-Jain. His arrest and release may be compared to the setting and rising of a guiding star. Now that the star has come out of the darkness of prison life, the whole Jaina world is jubilant.

His arrest may be called a blessing in disguise. Before his arrest, our Pandit was known only to a select few of the North Indian Jains; but now his name has become an household word throughout India. As a lamp shines more intensely in darker places, the purity of our Sethiji's character appeared better, in his secluded prison life. By his fast for a week or 10 days at a stretch and by his willing submission to all sorts of *upasargas*, troubles, he has shown to the public what an ideal Jaina is—a man who will not give pain to any living being either by thought, speech or action but will most willingly undergo any hardship imposed upon him.

We thank our revered Pandit for his teaching of what *real* self-government should be and congratulate him and his family upon his release. We pray to Lord Mahavira for the speedy recovery of our dear Pandit's health and we sincerely hope that he will soon begin to work for the cause of his religion and community.

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We have received a number of notes on the grand celebrations held in honour of Pandit Arjunlal Sethi's release. Congratulatory meetings and illuminations were held at Calcutta, Lahore, Panipat, Mannargudi, and Tanjore. We regret we are unable to publish these notes in our limited space.

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